

१७. मयि तं तेषु चाप्यहम्

Barriers exist only for the world of bodies. It is the privilege of minds to penetrate each other, without confusion with one another. In communion with God, we are one with Him, and yet maintain our personality.

*Ricardon—De Ideal.*

१९. न मे भक्तः प्रणश्यति

'Trust in the grace of God who helpeth the humble, and humbleth those that are proud.

*Imitation of Christ.*

क्षिप्रं भवति धर्मात्मा

When the servant of God reckons his sin great, God reckons it small, and when he reckons it small, then God reckons it great.

*Zwemer—Ghazali.*

१०२. मयाजी मां नमस्कुरु

The crown of love is "at-one-ness" and not "one-ness", with the beloved. Realisation of one-ness would mark not the consummation, but the annihilation of love; for love

can exist only between two beings. The one aims at realisation of unity, the other at attainment of union.

*Mackenzie—Hindu Ethics*

प्रियांऽसि मे

2 Morality is the medium of union, as well as of separation between man and God.

The very surrender of the finite will to the Infinite, is itself an act of the will: neither morality, nor ethical religion is selfless or impersonal.

*Seth—Ethical Principles.*

## CHAPTER XI

३. स एवायं मया तेऽद्य

Truth revealed through pure reason, is incapable of bringing that fire of living convictions which personal revelation alone can bring.

*Iqbal.*

### ७. तदात्मानं सृजाम्यहम्

If there is an indestructible moral individuality which constitutes Self, which is the same when wielding the largest powers, and when it sits alone at the dark centre—which may even live under a double set of conditions at the same time—I see no metaphysical contradiction in the Incarnation,

*Hutton—Theological Essays.*

### ८. धर्मसंस्थापनार्थाय

If Religion were a science or a Philosophy, a communication of its laws would be sufficient. But it is much more than this ; it is a fellowship, a life. The revelation of religion is a revelation of personal qualities—of motions of the will and affections of the heart, which can only be known when they are seen guiding and governing a personal life.

∴ *Macnicol—The Religion of Jesus.*

३८. केषु केषु च भावेषु

Who can doubt the reality of the influence of the contemplation of the image of the sitting Buddha. Edkins talks even of Buddhistic idols of clay with "their customary expression of benevolence and thoughtfulness". Certain it is that Buddhist images have helped millions of suffering minds, to realise a feeling of resignation and fortitude.

*Widgery—Comparative Study of Religions.*

६०. अवजानन्ति मां मृदा

So long as we are men, we must worship Him in man, and as man.

The Avatars are the teachers of all teachers, the highest manifestation of God through man. We cannot see God except through them—except through these human manifestations.

*Vivekananda—Bhaktiyoga.*

६२. महात्मानस्तु मां पार्थ

"The revelation in Jesus" says Mr. Lucas, "has shown us not only God, as he has

manifested himself in human life, but it has also shown us man, as conceived by divine mind. He has shown us of what humanity is capable of, when its life is lived, not in isolation or opposition to God, but in harmony with Him."

*Champat Rai—The Key of Knowledge.*

६४. यद्यद्विभूतिमत्सत्त्वं

The synthesis of all the highest ideals of beauty, of sublimity and of power, gives us the completest conception of the loving and the loveable God.

*Vivekananda—Bhaktiyoga.*

## CHAPTER XII

१. प्रकृतिं पुरुषं चैव

1. Knowledge of Philosophy is necessary, "lest the hold of the highest moral ideas on the mind, should be weakened from apparent lack of intellectual justification".

*Seth.*

2. It is inevitable that Philosophy should assert its power. Religion has to conform itself to current philosophy.

*O'Leary --Arabic Thought.*

3. People will not continue indefinitely to work with inconsistent conceptions.

*Mackenzie—Hindu Ethics.*

३. क्षेत्रक्षेत्रज्ञयोर्ज्ञानं

The tendency in some text-books of Ethics is to regard ethical experience, as something that can be studied by itself, without reference to the wider implications of the human life. Some psychological analysis is deemed sufficient as a basis for the whole ethical structure, and the relation of Ethics to Religion on the one hand, and to Metaphysics on the other hand is dealt with summarily, as if the problems of the reality and the nature of the human soul, and its relation to God, were not in the highest degree determinative of the lines which human conduct should follow.

*Mackenzie—Hindu Ethics.*

८. आत्मना विप्रहीनानि

I cannot conceive a feeling, a thought or volition, as mine, without conceiving it as referred to a permanent identical self.

*Martineu.*

२२. यदा भूतपृथग्भावम्

He to whom all things are one, he who reduceth all things in one, may enjoy a quiet mind and remain peaceable in God.

*Imitation of Christ.*

२४. पृथक्त्वेन तु यज्ज्ञानं

By knowledge we tend to the many, by religion we tend to unity.

*Emerson.*

२७. समं सर्वेषु भूतेषु

The speculation of Jinists (Jnana-Yoga) apprehended "*Being*" (*Essence*) in all being, that of the Buddhists (Karma-Yoga) "*Becoming*" (*changes*) in all apparent being.

*Oldenberg.*

३६. सर्वेषाम् साक्षिभूतो असौ

Desiring or hating, feeling happy or miserable, and performing other similar functions, the mind is itself subject to constant fluctuations; for it grows, develops, and decays. These changes of the mind, no less than those of the body, are the objects of the knowledge of *a something* which must be itself changeless.

The changes of the mind and the changes of the body, act and re-act on each other, but stand ever separate from their cogniser.

That which subsists all changes of the mind, and recognises all such changes, is a witness unaffected by them, must be itself changeless, and this enduring aspect of ourselves is what is known as Atman or Kshetrajna.

*Lingesa Mahabhagavat—*

*Heart of the Bhagavat Gita.*

४४. नित्यं द्वन्द्वसमायुक्तं

1. There can be no moral life without a limit. There can be no duty unless there is



a disobedience avoided. Therefore there hangs in the Garden of Eden, the fruit of the forbidden tree.

*Macnicol—The Religion of Jesus.*

2. A self-conscious being cannot possibly be, or become good by the determination of another. And in this sense, we may say, that it is impossible even for God to create a good spirit, a spirit which is good, apart from its own will, or good except by the overcoming of the evil, within and without it. From this point of view we can say that evil is essentially involved in the existence of finite spirits and that even divine power could not prevent it, if God was to be the father of Spirits, who could share in His own life. For a spiritual Kingdom is necessarily a Kingdom of Freedom.

*Caird—Evolution of Theology.*

४७. प्रकृतिं पुरुषं चैव

In thought which is true, man does not think what he wishes, but what he *must*, what the nature of the reality compels him to think.

*Widger, y.*

४८. पुरुषः प्रकृतिरथो हि

The essence of Kshetra is to be changing. Kshetrajna, to be the perceiver of this change, must itself be changeless.

But it is within our experience that Kshetrajna or Purusa has also the knack of identifying himself with pleasure, pain or with some one modification of the mind.

This double aspect of the Kshetrajna it is important to remember ; for from this circumstances, Vedanta deduces a valuable corollary.

According to Vedanta, the soul is by nature pure and happy, but gets into sorrow or suffering by its identification with Prakriti or change.

Jnana Yoga therefore preaches that the self is always free, and bondage is nothing but this ignorance or identification with Prakriti.

This is the most logical position about the Self or Soul, for the Soul cannot be both bound and free at the same time.

If it is bound, that is, if its nature is to reap sweet and bitter fruits, if this be its essential nature, then nothing can make it free.

*Mahabhagavat—Heart of the Gita*

५५. पगस्तस्मात्तु भावां अन्य

As the lightning sleeps in the dew-drop, so in the simple and transparent unity of self-consciousness, there is held in equilibrium, that vital antagonism of opposites, which as the opposition of thought and things, of mind and matter, of spirit and nature, seems to rend the world asunder.

*Caird—Hegel.*

८६. नां न वेदंति वेद च

The mere fact that we know that there is a thing, however unknowable be its attributes, removes it from the category of the unknowable or unknown.

*Champat Rai—Key of Knowledge.*

८८. स भूमिं विश्रतो व्याप्य

The God of Neo-platonism is immanent as well as transcendant. “As being the cause

of all things, it is everywhere. As being other than all things, it is no where.”

*Whittackers—Neo-Platonism.*

१४. उपद्रष्टानुमन्ता च

1. The categorical quality of the imperative of morality is founded on the absolute worth of that nature whose law it is.

2. Conscience is not only a safe guide, but a witness we cannot influence or remove.

*Avebury.*

१७. पूर्वो ह जातः स उ गर्भे

The Absolute is each appearance, but it is not any one as such. Appearance without Reality would be impossible, for what then could appear? And Reality without appearance would be nothing, for there certainly is nothing outside appearance.

*Bradley—Appearance and Reality.*

१०६. आ च परा च पथिभिश्चरन्तुम्

We cannot conceive of two infinities. It follows that the reality behind all Phenomena is one and the same.

*Mahabhagavat—Heart of the Bhagavat Gita.*

## CHAPTER XIII

२. ज्ञानं तेहं सविज्ञानम्

Granted that the Buddha does not know the number of the insects and the plants in the world; what does that matter? He knows, and he alone was able to impart to us, saving truth.

*Tantra Vartika.*

३. इदं ज्ञानमुपाश्रित्य

. The highest bliss is to be obtained only if we can learn by self-analysis that there is something immortal and perfect in us. Only then can we cease to fear death and to be troubled by vain desires.

*Mahabhagavat-Heart of the Gita.*

१३. नैव तस्य कृतेनार्थः

We now see why it was that man was forbidden to eat the fruit of the tree of the knowledge of good and bad.

Why do you want to distinguish between good and evil? What is there to distinguish

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at all ? The Self or Soul alone is everlasting and eternal and it is the self which counts. All the rest is an illusion of names and forms. What is the use of your knowledge of good and evil, when there is neither good nor evil ?

*Champat Rai-Key of Knowledge.*

१४. फलमेकं महोदारम्

Activity is more than life. There is nothing to suggest, that the acquisition of any particular object must bring with it, the termination of the demand on ethical activity.

*Mohit Sen-Elements of Moral Philosophy.*

२१. नश्यतीह हि तद् वस्तु

He abides, though his experience changes, and his happiness must, just because it is his, be permanent and abiding as the Self whose happiness it is.

*Seth-Ethical Principles.*

२४. मन एव विदुः प्राज्ञा

The beginning of all evil temptations is inconstancy of mind, and small confidence in God.

For as a ship without a helm is tossed to and fro with the waves, so the man who is remiss, and apt to leave his purpose, is many ways tempted.

*Imitation of Christ.*

२५. सर्वम् एतद् विनाशान्तम्

For each being, that alone can be a good, which belongs to it; and the only thing that belongs to man, is mind or reason.

*Seth-Ethical Principles.*

२८. सुखदुःखे समे यस्य

Nevertheless man is ever struggling for freedom. On the one hand, Nature is forcing man to be her slave, on the other hand man is fiercely fighting against her, with a deep rooted conviction that he is sure to be the master in the end. If there is any ingrained belief in us all, it is the idea of freedom. Nature wants man incessantly to work, and at the same time man's heart yearns for it.

*Mahabhagavat-Heart of the Gita.*

३०. न वर्धते कर्मणा

Take to your work, not as a plodding labourer, but like a noble prince, for pleasure's sake, as useful exercise, as happy play or merry game.

*Ram Tirtha.*

३१. यदा विनियतं चित्तं

Feel no responsibility, ask for no reward. All authority should be subservient to you. You are your own authority.

*Ram Tirtha.*

३३. अधर्मं चाप्यलिप्तया

If a man has really attained deliverance, he will have "died to sin". He will no longer follow after evil, for evil actions will have ceased to have any attraction for him.

*Mackenzie—Hindu Ethics.*

३४. इष्टं चानिष्टं न मां भजेत

"Fools start back in terror, and put a garland of flowers around thy neck, Oh Mother, and then call Thee "Merciful." Only by the worship of the Terrible can the



Terrible itself be overcome ; and immortality gained. The heart must become a cremation ground—pride, selfishness, desire, all burnt to ashes. Then and then alone, will the mother come. ”

As he spoke, the underlying egoism of the worship that is devoted to the kind God, to the Providence, the Consoling Divinity, without a heart for God in the Earthquake, or God in the volcano, overwhelmed the listener. One saw that such worship is at the bottom, as the Hindu calls it, merely “Shop-keeping” and one realised the infinitely greater boldness and truth of the teaching, that God manifests through evil as well as through good. One saw that the true attitude of mind and will, that are not to be baffled by the personal self, was in fact that determination, in the stern words of Swami Vivekananda “ to seek death, not life, to hurl oneself upon the sword’s point, to become one with the Terrible for ever more.”

*Nivedita—The Master as I Saw Him.*

३९. स्नेहेन युक्तस्य न चास्ति मुक्तिः

Who hinders and troubles thee more than the unmortified affections of thine own heart ?

*Imitation of Christ.*

५०. यत्र आनन्दाश्च मोदाश्च

If you are poor, enjoy that as a fun ; if you are rich, enjoy the fun of being rich ; if dangers come, it is also a good fun ; if happiness comes, there is more good fun.

*Vivekananda—Bhaktiyoga.*

५१. कर्तव्यम् इति कर्तव्यम्

Most people are turned pale, driven into the corner by the word "Duty". Duty, like a bugbear, haunts them, goes on thrashing them, leaves them no rest or time, is always upon them. Such hurrying slaves—nay, machines—of Duty, lose in power what they gain in speed. Allow not the sense of duty, to throw you off the balance, or damp your spirits. Remember that all duty is, after all, imposed on you by yourself. Ultimately you are your own master.

*Ram Tirtha.*

५२. अन्यत्र धर्माद् अन्यत्र अधर्माद्

Duty implies antagonism and resistance. But the action of the perfect, so far as they are perfect, is natural.

*Seth—Ethical Principles.*

५४. तस्य कर्तारमपि मां

The functioning of Will for a definite purpose, is the work of a finite being. Iswara is willing, but willing to no definite purpose. It must necessarily be an expression in 'delight, for bliss is its soul, delight the expression.

*Sarkar—Comparative Studies in Vedantism.*

५६. त्यक्त्वा कर्मफलासङ्गम्

What is work? Intense work, according to Vedanta, is rest. Here is a paradoxical statement, a startling statement, "Work is rest".

All true work is rest, that is what Vedanta preaches. The greatest worker, when he is at the height of his work, when he is doing his best, mark him, in the eyes of others, he

is engaged in strenuous efforts, but examine him from his own standpoint, he is no doer. Just as to the eyes of the distant observers, the rainbow contains beautiful colours, examine it on the spot there are no colours of any kind present therein.

*Ram Tirtha.*

६०. प्रकृतेः क्रियमाणानि

Observe that even the Will in your works, is not yours, but Nature's.

*Aurobindo—Essays on the Gita.*

६१. गुणा गुणेषु वर्तन्ते

They seem to move and act, but they do not. For they transcend will and its operations, and understand the demand of false individuality, not belonging to his being as a transcendent consciousness.

*Sarkar—Comparative Studies in Vedantism.*

६३. न कर्तृत्वं न कर्माणि

We work not because it is our duty to work, but because it is our privilege to work.

*Mahabhagavat—Heart of the Gita.*

६४. प्रीतिः सत्त्वं रजः शोकस्

Laugh and the world laughs with you.

Weep and you weep alone.

For this brave old earth

Must borrow its mirth.

It has sorrow enough of its own.

*Wincox.*

६५. गुणानेतानतीत्य त्रीन्

The Self dimly perceives, that the pleasures and pains, however necessary they may be for the expression of the life, are not necessary to its existence—as the “I” for it feels that the “I” in it, remains the same, though pleasure and pain may vary.

*Stray Thoughts on the Bhagavat Gita.*

७५. यावानर्थं उदपाने

Though Christ a thousand times and

more

In Bethlehems shall be born

If he is not born within thyself

Thy soul is still forlorn.

*Champat Rai.*

## ७६. मा फलेषु कदाचन

The moral law cannot have any particular content. Every external end is empirical and could give rise only to a hypothetical imperative. We should only be entitled to say that if we seek that end, we are bound to act in a particular way. Since the moral imperative is categorical, it cannot be derived from the consideration of any end outside of the will of the individual. The absolute imperative of duty has no reference to any external ends to which the will is directed, but simply to the right direction of the will itself. There is nothing good in the world but the good will.

*Mackenzie—The Manual of Ethics.*

## ७७. आरुरुक्षोर्मुनेर्योगम्

The form of reason, without the content of action is empty. The content of action without the form of reason, is blind.

*Seth—Ethical Principles.*

७८. यदा हि नेन्द्रियार्थेषु

Cease to regard your works as your own. As you have abandoned the fruits of your works, so you must surrender the work also to the Lord of Action and Sacrifice.

*Aurobindo—Essays on the Gita.*

८०. श्रद्धालक्षणम् इत्येव

It may be stated now that in the Upanisada, deliverance is the outcome not simply of belief or knowledge of a purely academic kind, but of a knowledge which is an attitude or activity of the whole self.

*Mackenzie—Hindu Ethics.*

८१. योगः कर्मसु कौशलम्

The specific gravity of man, being less than that of water, he will keep floating on the surface. But ordinary human beings lose their balance of mind, and by their very struggle to float, get drowned. So oftentimes the very unrest for future success, causes failure.

*Ram Tirtha.*

2. We are required to see that our energies are not frittered away, by thinking of little temporary gains.

*Mahabhagavat.*

८५. सङ्गं त्यक्त्वाऽऽत्मशुद्धये

There is great spiritual danger in thinking that the world is in need of our help.

The world in fact neither makes towards infinite progress, nor is it going awfully backwards. It will be just where it is, and will go on without us. To think that the world is bad and is waiting for our help is absurd. God has created it for a purpose and it is perfectly well adapted for that purpose. It does in no way stand in need of us. But we should think it a privilege to be allowed to work here.

*Mahabhagavat—Heart of the Gita.*

८६. आत्मयाजी सो आत्मरतिर्

Labour actuated by Love, can it be called labour? Nay it is entertaining play.

*Ram Tirtha.*



८६. आत्मनीज्या प्रवर्ततेर्

Inspite of our efforts, the world will always be the same, on the whole. It is our impertinence to seek anything, but one's own salvation.

*Mahabhagavat—Heart of the Gita.*

९०. स विश्वकृत् स हि सर्वस्य कर्ता

“Having nothing to do, be always doing” sums up the Vedantic teaching.

*Ram Tirtha.*

९१. तस्य लोकः स तु लोक एव

The true individual cannot be lost in the world ; it is the world that is lost in him.

*Nicholson—Secrets of the Self.*

९२. युक्तात्मानः सर्वम् एवाविशन्ति

If you have built castles in the air, your work need not be lost ; that is where they should be. Now put the foundations under them.

*Thoreau.*

## १३. अनन्तस्य अप्रमेयस्य

The envelope by which we try to protect life, checks its expansion.

*Radha Krishnan—*

*The Hindu View of Life.*

## १४. सर्वा वा पृथिवी मम

The mind naturally entertains a feeling of hatred for all those, who impose restriction of some kind or other on it. The emotion of loyalty is thus opposed to the inmost nature of the heart. Luckily enough, there is a single exception to this rule, it is furnished by love.

*Champat Rai—Key of Knowledge.*

## १७. अहं मनुर अभवम्

1. Hallaj appreciates Pharaoh. When Pharaoh said, that he was not aware of any God for the Egyptians but himself, what he meant is that he was the only person in the country who had attained to this esoteric knowledge of the identity of the creator with the created.

*Margoliouth—Early Development of Muhammadanism.*

2. Before Abraham was, I am.

*John VIII—55-9.*

१८. अहं रुद्रेभिर् वसुभिश् चराभि

It was I who raised the Sun

from out the Sea,

The Moon began her changeful

course with Me.

*Goethe.*

१००. उष्यताम् यावद् उत्साहः

The entire object of true education is to make people, not merely do the right things, but enjoy the right things..... not merely industrious but to love industry.

*Ram Tirtha.*

१०२. कुर्वन्न एवेह कर्माणि

Character and activity are inseparable. Character is a habitual activity.

But the ethical activity which is identical with character, is not properly regarded as productive of anything beyond itself. It is its own end, and exceeding great reward.

*Seth—Ethical Principles.*

१०६. तत्र तत्र परं ब्रह्म

Even in God, there is nothing better than the best.

*Macnicol.*

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## CHAPTER XIV

४. ये तु धर्म्यामृतमिदं

Religion means no more than Philosophy applied to everyday life.

*Mahabhagawat-Heart of the Gita.*

५. महाजनो येन गतः

1. Right conduct is, in the highest sense of the term, reasonable conduct. Now, Locke has pointed out that the proper way of determining what such reasonable conduct is, would be to ask what would be the conduct of an ideal moral person. In other words, the moral standard is primarily the perfect person.

*Wheeler-Elementary Course of Ethics.*

५. वेदा विभिन्नाः स्मृतयो विभिन्नाः

2. In the last analysis, the object of man's choice is a certain type of Self-hood. The question therefore comes up, which among the possible selves, is the true or the ideal Self.

*Seth.*

महाजनो येन गतः स पन्थः

3. Does not every time man feel that he is made higher, by doing reverence to one who is really above him ? No nobler or more blessed feeling dwell in man's heart. And to me it is very cheering to consider, that no sceptical logic, or general triviality, insincerity and aridity of time, can destroy this noble inborn loyalty and worship that is in man.

*Carlyle.*

६. अद्वेष्टा सर्वभूतानाम्

While hatred separates, love unites. Love is the power that binds together and effectively destroys fear.

The course of love is an ever-widening circle of friends.

History teaches us the important lesson, that it is love which builds, establishes, and makes secure, and hatred which disunites, disperses, and destroys.

*Champat Rai-The Key of Knowledge.*

८. यस्मान्नोद्विजते लोकः

Not that one should consider another as an enemy, and then put up with him, and be forbearing towards him. This is hypocrisy and not real love. Nay, rather, you must see your enemies as friends, your ill-wishers as well-wishers and treat them accordingly.

*Esslement (Bahauilla and the New Era)*

2. To be oppressed by the presence of others is the greatest blasphemy against the only God.

*Ram Tirtha.*

१. अनपेक्षः शुचिर्दक्षः

As long as we allow our grievances and injustices to rankle in our heart, our

failures and disappointments to torment our mind, our sins and transgressions to haunt us like ghosts—we must be on a sure road to mental assylum or a miserable death.

१५. अमानित्वमदम्भित्वम्

If thou thinkest that thou understandest and knowest much, know also that there may be many things more which thou knowest not.

*Imitation of Christ.*

१६. जन्ममृत्युजराव्याधि

Amongst western writers the impression has been common that Hinduism\* is essentially pessimistic. This appears radically false. The discontent with the transitory, is the counterpart of a deeper faith in a worthier experience of the Eternal.

*Widgery—Comparative Study of Religions.*

१८. अरतिर्जनसंसदि

Desire to be familiar with God alone and His Angels, and avoid the acquaintance of men.

We must have charity towards all, but familiarity with all is not expedient.

*Imitation of Christ.*

१९. अध्यात्मज्ञाननित्यत्वम्

Whatever may be the permanent value of the metaphysical conclusions to which the sages of ancient India attained, the type and the attitude of the mind, which formulated the conclusions, is ever more valuable than the conclusions formulated.

*Griswold-God Varuna in Rigveda.*

२४. नावजानाति किञ्चन

One should raise oneself above himself, not above others.

२१. क्लिश्यमानेषु भूतेषु

So with the man who has daily inured himself to habits of concentrated attention, energetic volition and self-denial in unnecessary things. He will stand like a tower, when everything rocks round him, and when his softer fellow mortals are winnowed like chaff in the blast.

*Muirhead-Elements of Ethics.*



२४. नाबजानाति किञ्चन

We are all frail, but thou oughtest to esteem none more frail than thyself.

Thou knowest not how long thou shalt be able to remain in good estate.

*Imitation of Christ.*

२५. न येषां बान्धवा सन्ति

1. You cannot fence out anybody, without first fencing in yourself.

*Rama Tirtha.*

2. The test of Ahimsa is absence of Jealousy. Any man may do a good deed or make a good gift, on the spur of the moment, or under the pressure of some superstition or priest-craft, but the real lover of mankind is he, who is jealous of none.

*Vivekananda-Bhakti Yoga.*

२७. निन्दाप्रशंसे चात्यर्थं

The opinions which others have of us does not matter much. But the opinion we have of ourselves is much more important.

*Avebury-Peace and Happiness.*

1. Turn thy eyes unto thyself, and beware thou judge not the deeds of other men. In judging of others a man laboureth in vain, often erreth, and easily sinneth; but in judging and discussing of himself, he always laboureth fruitfully.

*Imitation of Christ.*

2. If we had no faults, we would not take so much pleasure in noting those of others.

*La Rochefoucauld.*

२९. प्रत्याहु नोच्यमाना ये

“Religion” said Lactantius, “is to be defended by dying ourselves, not by killing others.”

*Avebury-Peace and Happiness.*

३१. येषां न त्रसति कश्चित्

Those who profess to despise the good opinion of others, seldom deserve it.

*Avebury.*

३३. अतिवादांस् तितिक्षेत

If it is wrong sometimes to give, it is never wrong to forgive.

*Avebury-Peace and Happiness.*

३७. जयो वैरं प्रसृजति

When an electrically charged body comes not in contact, but only in proximity with another body, the result in the second body is what they call a change by induction i. e. say quite the opposite kind of electricity is generated. It is the actual contact that brings about a kindred change.

So when you want to settle matters through reasoning and logic, while the glass partition of caste-feeling and race-feeling do not let the hearts unite, you come in dangerous proximity. The result produced is quite the opposite of what you desire to effect.

Love might hope where reason would despair.

*Ram Tirtha.*

४०. पापेनाभिहितं पापं

Decency is indecency's conspiracy of silence.

*Bernard Shaw.*

४२. नोद्विजेत्प्राप्य चाप्रियम्

Many secretly seek themselves in what they do, and know it not.

They seem to live in good peace of mind, when things are done according to their will and opinion, but if things happen otherwise than they desire, they are straightway moved and much vexed.

*Imitation of Christ.*

४४. यो न कामयते किञ्चित्

Keeping the body in active struggle and the mind in rest and love, means salvation from sin and sorrow, right in this life.

*Ram Tirtha.*

४६. यदा न कुरुते पापं

While the good man accepts evil so far as it is God's Ordinance, he does not willingly consent to it so far as it proceeds from his own lusts and passions.

*Nicholson.*

४८. समः सर्वेषु भूतेषु

To love God and make oneself loved by Him, to love one's neighbours and make one-

self loved by them, this is morality and religion. In both the one and the other, love is everything—end, beginning, and middle (Joubert).

*Avebury—Peace and Happiness.*

४९. स मृत्युम् अभिगच्छति

1. If none of the experiences of life are truly evil, since they cannot touch the soul, that has steeled itself in an armour of indifference, least of all is that an evil, which is no experience itself. *Seth.*

2. Conquest of death means the conquest of the fear of death. Fear is due to attachment. Detachment is immortality.

५०. असक्तः सक्तवद् गच्छन्

Humanity will enter into a new phase of life, as different from the old, as the butterfly is from the caterpillar, or the bird from the egg.

*Esslement.*

५१. जीवन्मुक्तो अभिधीयते

The main object of religion is not to get a man into heaven, but to get heaven into him.

*Avebury—Peace and Happiness.*

५४. जीवन्मुक्तः स उच्यते

Live in the body as if you had no body.

*Abdul Baha.*

६५. यथा दीपो निवातस्थो

The mind when it becomes an object of continued observation, has the "trick" of being quite calm in time. When this calmness of mind is secured, we can realise ourselves as we are.

*Mahabhagvat—Heart of the Bhagavat Gita.*

६८. युञ्जन्नेवं सदात्मानम्

By the exercise of deep contemplation and devotion, the Yogin claims that the mind can be developed into a still higher state, where the mental states reach such a fineness, that the mind knows without reasoning, feels without passion, and wills without egoism.

*Mahabhagavat—Heart of the Bhagavat Gita.*

### ८०. ओमित्येकाक्षरं ब्रह्म

The sphota is the material of all words, yet it is not any definite word in its fully formed state. That is to say, if all the peculiarities that distinguish one word from another be removed, then what remains will be the sphota.

The sphota has one word as its only possible symbol, and this is ॐ (om).

All articulate sounds are produced in the space within the mouth, beginning with the root of the tongue and ending in the lips. The throat sound is अ and म is the last lip sound, and उ exactly represents the rolling forward of the impulse which begins at the root of the tongue till it ends in the lips.

*Vivekananda—Bhaktiyoga.*

### ८३. स्नेहाद् द्वेषाद् भयाद् वापि

And we very willingly talk and think of those things which we most love or desire, or of those which we feel most contrary into us.

*Imitation of Christ.*

८४. यादृग् इच्छत् च भवितुम्

We build our future  
thought by thought  
For Good or Bad and know it not  
Thought is another name for fate  
Choose then thy destiny  
and wait.

८८. धूमो रात्रिस्तथा कृष्णः

Absolute Monism leaves room, neither for worship nor for moral freedom. This was Sakya Muni's criticism of Adwaita.

His dharma is not only a way of conduct, it has in it the germ of a true theism. For it maintains that the world is morally ordered, that human life is a reality, and that the metaphysical Monism of the Upanisads is a delusion.

*Saunders—Gospel of Asia.*

८९. एकधा यात्यनावृत्तिम्

God is a symbol in which religion cognises the Absolute.



All religion is symbolic, and symbolism is excluded from religion only when religion itself perishes.

*Radha Krishnan—*

*An Idealist View of Life.*

१५. पार्थ नैवेह नामुत्र

The doctrine of the return of the wayward sinner to God, is described by Dr. Kohler as the brightest gem among the teachings of Judaism.

Forgiveness is not necessarily the remission of the punishment, but the removal of the consciousness of alienation from God, felt by the sinner, aware of the nature of his guilt.

*Widgery.*

१०३. त्रैगुण्यविषया वेदा

1. But how does Satwa become a chain ? It so becomes, because it is a principle of limited and limiting knowledge, and of a happiness which depends upon right following, or attainment of this and that object, or on particular states of the mentality.

The soul concentrates its consciousness on the lower and the outward action of life, imprisons itself in the form of these things, and becomes oblivious of its own greater consciousness, and unaware of the free power and scope of the liberating Purusa.

*Aurobindo—Essays on the Gita.*

निस्त्रैगुण्यो भवार्जुन

2. It is a common remark that moral codes change from "Do not" to "Do" and from this to "Be". A Mosaic code may attempt to regulate the specific acts of life : Christianity says "Be ye perfect".

*Dewey.*

निर्द्वन्द्वो नित्यसत्त्वस्थो

3. To be beyond good and evil is to cease to be a person, and personality is the central concept in Ethics as in Religion.

*Sounders—Gospel for Asia.*

१०५. शकुनानाम् इवाकाशे

Non-hatred and other qualities will be a habit requiring no effort but no longer will

they be virtues to be acquired by conscious exertion.

*Mahabhagavat—  
Heart of the Bhagavat Gita.*

१०६. यत्र चैवात्मनात्मानम्

1. The lower consciousness is stimulated to activity by impulses coming from outside itself (physical needs). The Higher consciousness is stimulated to activity by motion initiated within (Ideal).

• *Annie Beasant—Dharma.*

2. It is not true as is commonly assumed, that happiness is only pleasure raised to a higher power, by an arithmetical process of multiplication or addition. Pleasure is the feeling which accompanies the satisfaction of particular desires. Happiness is the feeling which accompanies the sense, that apart from the satisfaction of momentary desires, and even in spite of the pain of refusal, or failure to satisfy them, the self as a whole is being realised.

It may be well to state, that to advance another step and call it Blessedness, is less misleading still.

Blessedness may be defined as the feeling of pleasure which accompanies modes of conduct, in which an existing harmony is sacrificed to a higher conception of what a true harmony implies—in other words in which the self as static, is sacrificed to the self as progressive.

*Muirhead—Elements of Ethics.*

१०८. यं लब्ध्वा चापरं लाभं

1. We can only have the highest happiness such as goes along with being a great man—by having wise thoughts, and much feeling for the rest of the world as well as ourselves ; and this sort of happiness often brings so much pain with it, that we can only tell it from pain, by its being what we would choose before everything else, because our souls see it is good.

*George Eliot.*

न दुःखेन गुरुणापि विचाल्यते

2. Christianity insists that if the attitude is right, suffering leads to an increase in love, and that in the experience of this love, the suffering is transcended.

*Widgery—Comparative Study of Religions.*

११०. युञ्जन्नेवं सदात्मानम्

It is not the fact of existence which is the evil in the eyes of the Jainas, it is life which is bad; and Nirvana with them is not the annihilation of the soul, but rather its deliverance and its entry into a blessedness that has no end.

*Barth—Religions of India.*

## CHAPTER XV

५६. ये मे मतमिदं नित्यम्

He that followeth Me,  
Walketh not in darkness.

*John 8-12.*

Let therefore our chiefest endeavour be,  
to meditate upon the life of Jesus Christ.

*Imitation of Christ.*

५८. योगास्त्रया मया प्रोक्ता

In varying degrees, every man needs to make use of all the means, though for some men one path, and for others other paths will lead most surely to redemption and peace.

*Mahabhagavat-Heart of the Gita.*

५९. इदं ते नातपस्काय

But whosoever would fully and feelingly understand the words of Christ, must endeavour to conform his life wholly to the life of Christ.

*Imitation of Christ.*

६८. व्यासप्रसादात् ऋतवान्

Though scholars may not accept these as the authentic words of Jesus of history, we are free to accept them as those of Eternal Christ, speaking through a human friend, who meditates aloud, and who is often unconscious, if it is he, or his Lord who speaks.

*Saunders-The Gospel for Asia.*

७४. कर्मोपास्ति ज्ञानमेतै

In order to act, the Self must also feel and know.

*Seth.*

८०. सर्वेभ्य एव दानेभ्यः

The missionary spirit is the one expression of the desire for unity, and one who believes his religion is morally bound to preach it.

*Widgery-Comparative Study of Religion.*

८१. ब्रह्म हि प्रचुरच्चलम्

The historian of Philosophy must approach his task, not as a mere philologist, or even as a scholar, but as a philosopher who uses his scholarship as an instrument to wrest from words, the thoughts that underlie them.

*Radha Krishnan-Indian Philosophy.*

